G. R. S. IX-5]

Previous references.

File No. 109-1

1919.
(Miscellaneous)

Serial Nos. 6

Later references.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 6

Part B for November

SUBJECT.

Prevention of Slaughter of animals at Jatras etc

---

ordered to be filed (Vide page No. 2)

V Bishop
Recorder
15.11.19

GENERAL AND REVENUE SECRETARIAT.

(Imzpai)

NOTES.

File No. 10919

FILE HEADING.

Prevention of slaughter of animals at cattle &c

From

The Private Secretary to H H the Nawab Sa

No. 958 Dated 27 9 19 Received 7. 11. 19

Diary No. 846	Enclos. 2 Spare Copies. -	Serial No. 6.

BRIEF ABSTRACT OF LETTER.

Forwards for disposal petition from Mr. Shah Gr. encls Khanji Secretary, Pranivaks Lak Bhuj requesting that necessary steps may be taken to save as much animal life as possible and to prevent that life from unnecessary torture and trouble

NOTES AND ORDERS.

Similar representations were received by the Durbar from the same Association in 1914 and 1916 and Government orders 2105 24-25 / Imzpai 389-13-9 dated 7th April 1916 and 86 / Imzpai 677-15-4 dated 7th July 1916 were passed thereon.

NOTES—First Sheet.

G. R. S. III-2]

General and Revenue Secretariat.

Army File No. 109 of 1919

Serial No.

occasions it was stated that nothing drastic could be done and that any change in the direction should be introduced gradually. Submitted for orders as to what action should be taken on the present communication.

C.S. 10/11/19 The representations of this Humane Association were twice disposed of. It may be possible to [illegible] legally mitigate or even to prevent animal sacrifices at gates and other functions connected with temple worship. But the no. so sacrificed is too small when compared with those slaughtered for purpose of food. Unless this is prevented (as animal food), it is not much that the Courts can effect.

The papers may if approved be simply filed after kind perusal.

10/11/19

10/11/19

1605

NOTE—Contd. sheet.

10/11/19

Under Secretary

11/11/19

6642-13

95

109-19-6.

No. 958

OFFICE OF THE PRIVATE SECRETARY

TO HIS HIGHNESS THE MAHARAJA OF MYSORE,

Mysore, 27th September 1919

SEC. & ASST. SEC. OFFICE
30 SEP 1919

Petition, as shown below, to His Highness the Maharaja is transferred to the Chief Secretary to the Government of His Highness the Maharaja of Mysore, ~~Department~~, Bangalore, for disposal.

MINC. Upt.
30 SEP 1919

No. 213 of 19-20.

By Order,

Private Secretary
to His Highness the Maharaja of Mysore

GBPM—1,000—30-4-18

(4

From,

213

The Secretary,

PRANIRAKSHAK SANSTHA,

No. 1051

Dhulia, ... *191*

TO,

H. H. The Maharaja of Mysore State.
Bangalore
Madras presidency

MAY IT PLEASE YOUR HIGHNESS,

THE undersigned humbly begs to place before Your Highness the following few lines for kind consideration and just attention.

This institution has been founded in the year 1903 and since then has been trying its best, in accordance with its objects and aims to save as much animal life as possible and at the same time to save any animal as far as possible from the torture and agonies it has to undergo when being killed on such occasions as the *Dasera*, and the several *Jatras* held in honour of the various Deities.

The accompanying copy of the last report of the Society will convince Your Highness that this Society has been supported both by the Government and its officers in the several districts and also by the public in general. Your Highness will be pleased to find in the report the several Circular orders issued in this connection by the District Officers and others. The opinion of the Shastries will show that these practices are irreligious and sinful.

The undersigned, therefore, requests that Your Highness also will be pleased to sympathize with the humanitarian objects of this Society and try to Your Hinghness's best to save as much dumb animal life, as possible and also to free that life from unnecessary torture and trouble.

I beg to remain
Sir,
Your Highness's
Most Humble Servant.

Hony. Secretary, Prannirakshak Sanstha,
Dhulia-Khandesh.

A. V. P.

IS KILLING OF ANIMALS APPROVED BY HINDU RELIGION

The Pranirakshak Sanstha, Dhulia, invited the opinious of Their Holinesses, the Heads of the *Mathas* such as the Shringeri, Karvir and others and also of the several Pandits and Shastris in the various parts of India as to whether the killing of animals was allowed by any religious precept for any purpose on whatever occasion; and to the satisfaction of the Sanstha, the unanious reply was that *Hindu religion prohibits such killing* for any purpose whatsoever. Some of the prominent names amongst these are shown below:—

१ श्री जगद्गुरु श्रीमत् शंकराचार्य आद्यमठ शृंगेरी यांचे प्रतिनिधि.
२ श्री जगद्गुरु श्रीमत् शंकराचार्य मठ संकेश्वर. ३ श्री जगद्गुरु श्रीमत् शंकराचार्य मठ करवीर.
४ श्री जगद्गुरु श्रीमत् शंकराचार्य मठ द्वारका. ५ श्री जगद्गुरु श्रीमत् शंकराचार्य मठ धोलका.
6 *Mahamahopadhyaya* Rajkrishna Tarkapanchanan *Navadwipa.*
7 *Mahamahopadhyaya* Jadunath Sarbabhouma ,,
8 *Pandit* Asutosh Tarkabhusan. 9 *Pandt* Ajit Nath Nyayaratana.
10 *Paddit* Sitikantha Smritbhusan. 11 *Pandit* Umesh Chandra Tarkaratna.
12 *Mahamhopadhyaya* Rakhaldas Nyayaratna *Benaras,*
13 *Pandit* Joy Krishna Vidyasagar. 14 *Pandit* Priynath Tattvaratna.
15 *Pandit* Ramkrishna Tarkasashtri 16 *Pandit* Raghubir Datta *Hurdwar.*
17 *Pandit* Govinda Sashtri, Balbrahmachari's Sanskrit Pathashala ,,
18 *Paramahansa-Paribrajalacharyya* Krishnanand Tirthaswami, Rishikul.
19 *Mahatma* Chidghanananda Swami 20 *Mahatma* Swami Madhabasramjee.
21 *Mahamahopdhyaya* Shviaram Sarababhouma, Principal Mulajora Sanskrit Colllege, *Bhatpara.*
22 *Pandit* Rammaya Vidyabhusan 23 *Pandit* Kasipati Smritibhusan.
24 *Pandit* Kunja Vihari Nyayabhusan 25 *Pandit* Rameswar Vidyaratna.
26 *Mahamahopadhyaya* Satish Chandr Vidyabhusan, M. A. PH. D. Prof. of Sanskrit Presidency College, Calcutta.
27 ,, Kamakshya Nath Tarkabagish Professor of Philosophy Sanskrit College, Calcutta.
28 ,, Guru Charan Tarkadarsantirtha, Professor of Nyaya, Philosophy, Sanskrit College, Calctta.
29 *Pandit* Pramatha Natha Tarkabhusan, Professor of Hindu Law and Philosophy, Sanskrit College Calcutta.
30 *Pandit* Surendra Natha Vidyaratna M. A. Professor of Sanskrit, Sanskrit College, Calcutta.
31 *Pandit* Thakur Prasad Vyakaranacharyya, Professor of Panini Grammer, and Vedanta Philosophy, Sanskrit College Calcutta
32 *Pandit* Chandrika Dutta Vyakarnucharyya, Kavyatirtha, Nyaya Mimansopadhyaya, Prof. of Sanskrit Bishudhananda Vidyalaya.
33 *Pandit* Haricharan Debsarama [Ray] M. A., Haed Master, Sanskrit Collegeiate School Calcutta.
३४ स्वामी शंकरानंद सरस्वति, व्याख्यान वाचस्पति. ३५ केशव दादाजी टाकळीकर, वेद विद्याभूषण.
३६ पंढरीनाथ शास्त्री घाटे, नागपुर ३७ पांडुरंगाचार्य कट्टी मु. गया
३८ रामचंद्र भाऊ शिरवळकर पुराणीक ३९ कृष्ण शास्त्री तेलंग, नागपूर
४० योगानन्द सरस्वति, बुधगया ४१ मणीशंकर हरिकृष्ण शास्त्री, सुरत
४२ तर्कवेदांत वाचस्पति छोटु महाराज, बडोदें ४३ बाळकृष्ण शास्त्री उपासनी, पुणें
४४ ब्रह्मचैतन्य महाराज गोंदवलेकर ४५ रामाचार्य कौजलगी, बेळगांव
४६ सर्व तंत्रविशारद, धोंडदेव काशिनाथ ब्रह्मनाळकर.

&c. &c. and several others.

Established 1906 A.D.

ENGLISH

10th & Eleventh

Annual Report

OF

PRANIRAKSHAK SANSTHA

DHULIA

Late Sheth Nathubhai Shivji

FOUNDER OF PRANIRAKSHAK SANSTHA.

The Secretary,

Parnirakshak Sanstha. Dhulia.

Established 1906.

No. 271 *Dated* 10 2 – *1919*

To,

THE SECRETARY,
Vegetarian Association
Madras

Dear Sir,

I have sent you today a copy of the Annual Report of the *Pranirakshak Sanstha* From a perusal of it, you will come to know what work the Society has done uptill now I request you to send me a copy of your Report Our Institution earnestly wishes to adopt some methods of work and propaganda. Our Institution desires that all humanitarian institutions should work in union and co-operation so far as possible and hence the request The Society will always gladly furnish useful hints for guidance if they required If no Report of your Institution is published, kindly send the necessary information

Yours ever truly
Govind
Honourary Secretary
Pranirakshak Sanstha,
Dhulia West Khandesh.

Atm. P. P. Dhulia.

FOREWORD.

Faith and Reason can scarcely go hand-in-hand. But as time rolls on & Society progresses, faith has gradually to give way to reason. Even to this day the orientals are primarily men of faith, but as their contact with the occidentals is daily increasing, their tendencies towards faith have been slowly but surely declining and therefore unless a movement appeals to their reason, it very rarely can now take firm root amongst them.

Humanitarianism, as a religious asset, is a common factor amongst all the sects of Hinduism, & Jainism has a special claim over its expansion to any imaginable extent. As a practical instance of this, one can see all over India thousands of Pinjrapoles, maintaining lacs of dumb animals, that have become quite useless for practical purposes. But, with the change in the times, even the blindly staunch supporters of these institutions have come to realise that their old ways of managing such institutions will no longer hold good and that their merciful sympathies towards the animal-world should not be limited to the maintenance only of these poor creatures in their helpless condition but their activities must extend to other considerations as well.

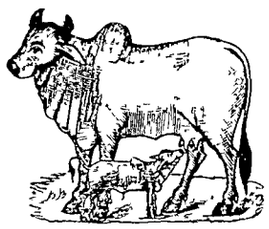
With this mental change in their attitude towards this question, they came on to brood over it from various points of view, physical, social, religious, economic and so on. The *Pranirakshak Sanstha*, Dhulia,

owes its origin to this mental change in the condition of the Society and being the first of its kind throughout the length and breadth of India, was established on the 5th of May 1906.

Thus, being an outcome of the modern way of looking at things from various standpoints, the Sanstha at once took up its work vigorously, so much so that during a short space of twelve years, it has become the pioneer-institution for more than fifty organisations of its kind throughout India, even the remote Nepal Province giving a response to its worthy cause. Being strongly supported both by the Government Officials and the public of every creed and caste-even Mahomedans not excluded-not less than hundred and twenty five Indian Chiefs and Maharajas have extended their helping hand towards the attainment of the aims & objects of this Sanstha. Naturally therefore supreme heads of the four leading Maths in India, **Shringeri, Dwarka, Karvir** and **Sankeshwar**, together with hundreds of Shastries and Acharyas from Calcutta, Benares, Haridwar and other religious centres in India could not keep back and the Sanstha had the good fortune to secure their sacred sanction to its religious cause. Those, that were inclined to look at this movement from purely an economic point of view, could find a place for their sympathies, others, viewing at it from physical and social stand-points were also not disappointed. Sympathies of every shade of thought were thus enlisted and as a result of this vast force a good deal of substantial work could be effected within a short period of time, of what sort and extent it was will be known from the particulars in the accompanying re-

port. Five hundreds thousand handbills and leaflets, dealing with the various aspects of the Society's movement were distributed broad-cast and pamphlets, numbering about 32 thousands, which were circulated to attract public attention, went a long way in carrying out their object.

Above all, the Society lost no opportunity to depute its preachers to every place of Jatra, Mela or Urus in the Presidency or outside and could thus enormously save animal-life, intended to be sacrificed there or at least manage to spare it a vast amount of torture. So much for the work already done. On what lines it intends to carry on its work in the future, will be known from the concluding portion of the report.



Consider how flesh is obtained, think of horrors of slaughter and abstain from flesh. Whoever eats no flesh-unlike a fiend is favoured by the people and is never oppressed by diseases. All are equally slaughterers-he who slaughters, as well as he who eats or offers, or cooks, or sells, or buys flesh. There is no greater sinner than one who feeds one-self with other's flesh.

-Manu 49-52.

(1) Harsh-the Great Emperor who was at once munificent, philosophic and brave—" prohibitied the taking of life under severe penalties and casused the use of animal food to cease throughout the five Indies."

(2) Shiladitya of Malwa was famous for the rare kindness and compassion. " He would not injure even a fly. He caused the water given to the horses and elephants to be strained, unless he should destroy the life of a water-insect. He impressed the people of the country to avoid taking life."

-Life of Hiuen Tsang

Extract from the Hadis, upon which **Akbar Badashah** prohibited the killing of cows throughout his dominions:—

" प्रथम " कातेउलशजर " अर्थात् बेर, पीपल आदि वृक्ष काटनेवाला ।
दूसरे " बायेउलबशर " अर्थात् मनुष्यको बेचनेवाला–
तीसरे " जाबेह उलबकर " अर्थात् गायको मारनेवाला और
चौथे हराम अर्थात् किसीकी विवाहिता स्त्रीसे कुकर्म करनेवाला– "

" ये सब अपने इन बुरे कर्मोंके कारण निःसन्देह नरकगामी होंगे । कुरान शरीफसे यह भलीभांति स्पष्ट है । कुरानशरीफकी आयत और पूर्वोक्त हदीस भी इस विषयमें मौजूद है । इससे साबित हुआ कि खुदायतालाने गोहत्या विशेष-रूपसे वर्जित की है । "

THE TWELFTH ANNUAL REPORT

OF

THE PRANIRAKSHAK SANSTHA

DHULIA

West Khandesh

Introduction

The Pranirakshak Sanstha of Dhulia was established in 1906, and, as its name signifies, has tried to save as much animal-life as possible. This question of saving animal-life may be considered from various standpoints, chief among them being religious, economic and physical. Amongst all the nations in the world, India has the honour of being the mother-country of the highest philosophy and she has sympathetically touched the noblest chords of human heart. As such mercy towards the animal-world has been the watch-word of all her religious works and the Indians of the past being men of religious tendencies and their minds being easily impressed by religious preaching, they not only showed mercy towards all sorts of animals, down to the insignificant ant, but even went the length of worshipping the cow and the bullock, the mainstay of agricultural India. In the pastoral period of Indian history, herds of cattle consisting of thousands of cows, were maintained by the State and by the public as well and cattle formed the principal item of the wealth of the country. Viewed from this point of view, the history

of Gokul will be very instructive and inspiring. This religious sentiment originated in the Vedic period and was further enormously developed in the historic period of the Mahabharat-times and though since the close of the Epic period, it has been declining from century to century, it has still survived, thanks to the incessant labours of some Mahatmas, the Panjrapoles all over India being a standing testimony to its extensive and deep-rooted character in these times. It is a matter of everyday experience that these Panjarapoles have been worked out solely on religious basis and though the supporters of these institutions are unfortunately very little amenable to any other consideration, these institutions have, in their own costly way, rendered memorable service to the dumb and helpless creatures of the Almighty God.

When we look at the question from the economic point of view, we realize what a vast field is open to any number of societys of the type of the one under report. For one reason or another, India has been reduced to the state of an almost exclusively agricultural country, carrying on this only business in the old fashioned and unscientific manner. Cattle have, therefore, become the sine quo non of her agricultural industry. As good cattle, in sufficient numbers, of the necessary stamina, and at reasonably cheap prices, are scarecly available in these days, when fodder prices have been going up year by year reaching at present a stage, never known before even in years of the most terrible famine, the question of saving these animals and of breeding and maintaining them has become the foremost topic of the day. It is, therefore, to be expected that while the iron is thus hot and the question of the

welfare of the cattle is likely to go home to the agricultural population of the country, the appeals of institutions like the Pranirakshak Sanstha will find a ready response, if they approach the masses with definite propolsals on modern cooperative lines, and suggest to them ways of improving their own lot.

Coming to the physical side of this matter, it is a surprise to find that though almost every individual in the society is daily-why hourlya-ffected by it, one is rarely conscious of it. For want of sufficient and cheap supply of pure milk and ghee, the necessities of vegetarian India, now on the brim of becoming rarities on account of their prohibitively high prices, the Indian population has been terribly suffering from enormous child-mortality and the enervation of the unhappy young generation.

All these considerations and the gruesome prospect of the consequent miseries were worrying the brains of a lean and thin body with a noble heart, always brooding over them and thinking of launching some scheme to remedy them. Days and months thus passed by, in consulting friends in the merchantile and other vocations, till at last on the 5th. of May 1906, the prolific head over the apparently emaciated frame of Shet Nathubhai Shivaji brought into existence the Prani rakshak Sanstha, the 1st. of its kind in the whole of the Indian continent.

Aims and Objects

As the name of the Sanstha specifically signifies, the principal aim of the Sanstha is (*a*) To save as much

animal life as possible and to prevent its harassment by resorting to suitable means (*b*) to enlighten the public regarding the advantages of Vegetarian-diet. (*c*) To try to dissuade the masses from meat-diet which is very expensive and results in bringing upon the eater several diseases and creates the drink crave.

Means

In order that these objects be given a full effect, the Society has adopted the following means:—

(1) It has appointed itenerant preachers, who go round to the places of slaughter and dissuade the people by their lectures and other means from killing animals as victims offered to Deities;

(2) As a means towards influencing the public, it has enlisted the sympathies of several Government Officials of every grade in the Presidency and out-side, & also of religious heads and Acharyas throughout India;

(3) To enlighten the people regarding the sin of sacrifying animal-life and impress upon them the disadvantages of meatdiet, a free reading room has been opened at Dhulia, where literature, such as books, periodicals and news-papers, advocating the society's cause, has been collected on a large scale;

(4) To attract public attention easily, the Society prints and distributes broadcast instructive pamphlets and attractive leaflets, preaching the usefulness of the cause of the Society;

(5) The Society arranges dramatic and other performances for inculcating moral principles upon the

minds of the people, so that they may be dissuaded from the habit of practising cruelties upon animals;

(6) In order to excite the noble chords of the human heart, the Society has collected a number of photographs of the pathetic scenes of the several horrible cruelties to which the dumb animals are subjected at the time of slaughter.

Itenerant Preachers

The Society has appointed two preachers and all round the year they make a tour to places where their services are necessary. They have, by this time, visited not less than a thousand places in all the parts of the Bombay Presidency and the Berars and have occasionally journeyed to other parts of India, such as Calcutta, Allahabad and others. From the statistics, collected by them so long, it has been found that Jatras & Uruses are held at about two hundred places and the total number of goats and buffaloes killed there is about four hundred thousand. Similar statistics are still being collected in this respect, as more and more information is coming forth year by year. The preachers have photographed several scenes of horror, and a show of these pictures has rendered excellent service by way of awakening the sympathies of the public and of coaxing them into a sentiment necessary for the stoppage of such cruelties towards the animals. Hundreds of animals have been spared the stroke of the axe at these Jatras on account of the persuasive lectures of the preachers.

It was found by the preachers that while being killed on the Dasara day, the poor buffalo was subjected

to horrible tortures, unimaginably beyond the farthest stretch of human guess. To give some idea of these inhuman tortures, only one instance may be quoted. In some places before the neck of the animal is severed before the deity, the hoofs and the tail are cut off and in that mutilated condition the helpless animal is forced to make a round about the village

When such cruelties were brought to the notice of the Society, the Society at once took to the task of preventing them. The places, where such tortures took place, were noted. Where possible, the preachers first appealed to the people to desist from these inhuman practices, and to some extent they were successful. But long-standing practices could not be checked by persuasive means only. Government Officials were, therefore, appealed to and thanks to the ready response given by them by issuing circular orders, preventing the villagers from killing the animal in a cruel manner. The inhuman practice has thus received a wholesome check. In some places, however, even the lawful orders of the proper authorities were set at naught and the Society had consequently to drag the delinquents to court for legal action The net result of all this arduous work was that the practice of killing the buffaloes was put a stop to in not less than six thousand places so far as the information of the Sanstha goes and numbers of other villages are following suit.

In this connection, thanks of the Sanstha are specially due to the worthy Rulers of many Native States, who have themselves stopped this cruel practice within their territories.

Sacred Sanction of Religious Heads

Apart from the slaughter of animals for human diet, a good deal of animal-life is sacrificed for religious purposes under one form or another. People kill animals of various sorts under the honest belief of propitiating their deities, and single-handed efforts of the Society to dissuade them proved of little avail. The Society, therefore, approached the supreme heads of the four principal Mathas of the Shankar School and also the learned Shastries and Pandits throughout India. Without a single exception, all of them have heartily co-operated with the Society and have distinctly preached that there was, not only, no religious sanction for such practices but that these were expressly prohibited by the Shastras. Armed with this sanction, the preachers then could do a good deal of useful work. The laudable example set forth by the Patel of Gumi in Buldhana District in this respect is given below:-

सरकार विद्यमान जनाब खुदावंत डेप्युटि कमिशनर साहेब बहादूर जिल्हा बुलढाणें यांचे सेवेसी.

अर्ज मारुजा करणार बेशमी कडू भिकाजी कारभारी पाटील मौजे गुंमी प्रगणें देऊळघाट तालुके चिखली जिल्हा बुलढाणें मी मारुजा करितों. मौजे गुंमी येथें दसऱ्याची वहिवाट पूर्वजापासून असी चालत आली कीं निम्मे पैसा माझा, निम्मे पैसा वतनदार महार लोकांचा असा दोहींच्या खर्चानें हेला घेऊन त्याची वहिवाट अशी कीं तो क्रूरपणानें मी हाताखालचे कामदारास हुकूम देऊन त्याचे हातानें मारवीत असतो व गांवांतील लोक क्रूरपणास साह्य होऊन मारुं लागत असतात व ह्या गांवीं माझे शिवाय दुसरा कोणी मानदार नाहीं. तरी मी ह्याबद्दल बारीक विचार करून पाहिलें असतां हें फार वाईट काम

होत आहे व प्राणीहत्त्येचा दोष मजकडून घडत आला आहे. त्यापासून मुक्त होण्यासाठीं १९१० सालापासून मी आसा ठराव केला आहे कीं माझा निम्मा पैसा व महारांचा निम्मा पैसा असा दोहींच्या खर्चानें पूर्वीप्रमाणें हेला घेत जाईन व त्याची पूजा मी मानदार असल्यामुळें पूजा करून त्यास कुंकवाचे बोट लावीत जाईन व त्यास कोणत्याहि प्रकारचे श्रम न करितां व त्याचे हाल हाल न करतां त्यास महाराचे स्वाधीन क[illegible]ईन हा अर्ज हुजुर कदमापासी रोशन होय कळावें वगैरे

Sympathies of Government Officers

Where personal persuations and sanctions given by religious heads were found to be inadequate to meet the longstanding bigotry of the ignorant people, Government Officers were approached and we offer our sincerest thanks to them for readily extending their helping hand to the Society in its need. Almost all the District Officers in this Presidency and many a Deputy Commissioner of the Berars have issued circular orders to prevent the killing of animals in a cruel manner.

Sympathies of Lord Willingdon

Encouraged by the help and support thus afforded by high Government officials, the Sanstha made bold to make an appeal to our present kind-hearted Governor Lord Willingdon and His Excellency, too, in his usual benevolent way, has graciously promised to help the Society in attaining its object and to punish any act of cruelty, if brought to His Excellency's notice. A grand representation is shortly to be made to the Secretary of State for India and the work in this respect has been commenced in right earnest. Thounds of signatures

have been secured till now to a pithy petition drafted by the Society for this purpose.

Thanks to Indian Rulers

The Indian Chiefs, too, have not been slow to appreciate the goodness of the cause of the Sanstha. More than 125 Chiefs have already stopped the animal sacrifices on the Dasara day, chief among them being:-

1 Baroda, 2 Jammu and Kashmir, 3 Junagad, 4 Alwar, 5 Bharatpur, 6 Jamnagar, 7 Bhawnagar, 8 Khairpur, 9 Gondal, 10 Radhanpur, 11 Cambay, 12 Dhrangadra, 13 Vankaner, 14 Morvi, 15 Rajkot, 16 Bansda, 17 Porbunder, 18 Limdi, 19 Lunawada, 20 Kisangadh, 21 Kushalgadh, 22 Palanpur, 23 Jat, 24 Sachin, 25 Lakhtar, 26 Dharampur.

Along with their Rulers, the **rayats** also were kind enough to help the Society and more than twenty one hundred villages have ceased to offer animal sacrifices to their Deities. His Highness Tukoji Rao Pawar, the Chief of Dewas, has placed this Sanstha under a deep debt of gratitude by paying a special visit to the Institution and expressing his satisfaction at its propagandist work.

Jivadaya Literature

Preachers, of course, could not be sent to every nook and corner of our vast country. As such as a complement to their work, pamphlets in Marathi, Gujarathi, Hindi, Kanadi, English and Portugese advocating humanitarianism, have been published and distributed broadcast year in and year out, Their total number has gone

over five hundred thousand. Leaflets of the total number of over 30 thousand have also been distributed. The pamphlets have not only found favour with the public, but some of them have been highly spoken of by the leading news-papers and eminent institutions and are so much in demand that the Society would have gone in for a reprint of them, had it not been for want of sufficient funds.

Free Reading Room

After all, pamphlets and leaflets form but transient literature, giving only occasional food for human thought. Unless, therefore, there is a constant and substantial supply of books on a subject, one cannot expect to produce any lasting effect on the public mind. The Society has therefore established a free reading room and library at Dhulia. There are now in the library 2067 books, 20 Magazines and periodicals and 19 newspapers are subscribed for by the library. The daily attendance of visitors comes up to an average of 60. Being in the heart of the Dhulia bazar, this library is fully utilised by the merchantile classes along with others. The Society has now taken up the work of establishing circulating libraries in the district and the first library of its kind has already been launched into existence. A selection of suitable books has been made for this purpose and the Society intends–funds permitting–to engage a special man to look after this work of enlightening the masses.

Prize essay

Apart from the above activities, in order to create public interest specifically and substantially, a prize

essay on the subject " मांसाहारापेक्षां वनस्पत्याहार श्रेष्ठ (the superiority of Vegetarian diet over meat-diet) was advertized in the year under report and a prize of Rs. 40 was awarded to Mr. Vinayak Vishnu Apte. Our thanks are due to Mr. S. V. Pathan, B. A.LL. B., the leading Mahomedan pleader of Dhulia and himself successful competitor of a prize essay on a similar subject, for examining the essays, called for the prize.

Drink-Problem

" Drink begets a desire for meat-diet and vice versa, meat-diet creates a thirst for drinks," so say many an eminent Western doctor devoted to the cause of vegetarianism and temperance. In order, therefore, to check meat-diet, the Society directed its attention to this complicated question of Indian life Bazars are generally closed on the **Kar days** of Holi, Pola and others, and on these occasions, in the absence of any desirable engagements, the coolies and ignorant masses form themselves in groups and naturally resort to drinking as the best past-time on such occasions. In order to check this tendency among these classes of people, the Society, at times, arranged dramatic performances, such as श्रीतुकाराम नाटक and श्रीनामदेव नाटक, and have thus given a pious amusement to many an innocent victim of the bar. It arranged for other innocent performances also at such times. In addition to this, the society published copies of a booklet on the drink problem in the Bombay Presidency for free distribution among classes addicted to drink. Mr. V. G. Javadekar, B. A. LL. B., pleader, Dhulia, who had studied the drink-problem, was requested by the Sanstha to write the book-let and the Sanstha is thankful to him for his kindly acceding to

its request. The book was highly appreciated in every quarter and is in so much demand that shortly the Sanstha will have to print a revised edition of the same. As a direct result of this activity, the Chamar Community of Dhulia has resolved to abstain altogether from liquor and has so far acted up to the resolution. Several other communities also have taken steps to prevent drinking amongst their members. As an encouragement to the Chamars, who have pledged themselves not to partake of meat-diet, the Society has opened a reading room for them.

Ayurvedic Dispensary

It is a matter of common experience that in the dispensaries, in which western medicines are used, spirits of various sorts and objectionable drugs, such as the Cod-Lever oil etc., are prescribed for the invalids. Not only this, but we know that innumerable animals have to be killed for the preparation of these drugs. This is certainly not liked by a staunch vegetarian, and to a Jain mind the affair is simply abominable. But as matters stood so long, every one had to submit to the existing state of things. But the Pranirakshak Sanstha saw through this long-standing difficulty and at last solved the problem by establishing a free Ayurvedic dispensary at Dhulia. The average attendance in this Dispensary is 60. The Sanstha supplies drugs to mofussil persons free of cost. It also sends gratuitous prescriptions to those that want them.

Distinguished Visitors

Had it not been for the active sympathies and co-operation of every section of Indian Community, the

Society would not have been in a position to do what little work it could do during the twelve years of its existence. As such there was not a single occasion when a distinguished guest came to Dhulia and did not pay a visit to this Sanstha. Amongst those that have thus placed the Sanstha under a deep obligation are pre-eminently the Maharaja of Dewas, His Holiness the Shankaracharya of Sankeshwar and Karvir, His Holiness the Shankaracharya of Shivaganga, Lokamanya Tilak, the Hon. Mr. Raghunath Pandrang *alias* Dada Sahib Karandikar of Satara, Mr. Antaji Damodar Kale of the Paisa Fund, Shet Mulchand Kisanda Kapdia Editor Digambar Jaiu Surat, Sardar Rudraji Rao Mahadik, Rao Saheb Y. V. Dighe Pleader Bassien, Professor Vishnu Govind Vijapurker of well-known public activities in the Deccan, Professor Kashinath Vinayak Chatre Proprietor of Chatre's Circus, Professor P. K. Hardas of Hislop College Nagpure, T. D. Chawre Pleader Akola, and Prof. Chintaman Gangadhar Bhanu of Poona. The Sanstha heartily thanks all these and other gentlemen that took the trouble of visiting the humble institution and appreciated its humble work. No words can express our gratitude towards the several Jain Munis that have sincerely helped to promote the cause of this institution.

Finances and Expenditure

The total income for the year under report was ~~Rs~~.9936-3-6and the total expenditure ~~Rs~~.7049-6-6 Particulars of both these heads are set forth in the appendix. In view of the fact that a vast amount of work yet remains to be done, the present income must be increased to a great extent and the Sanstha is sure

that its appeal to the public for funds will not fall on *deaf ears.*

Special Thanks to the Dhulia Merchant

Without a sound financial basis no institution can be expected to work efficiently. During the early years the society had entirely to depend upon donations and occasional subscriptions. But as its work came to be appreciated more and more the Dhulia-Merchants thought it necessary to create some sort of permanent income for the society and in a meeting held for the purpose decided to levy a Lâgâ (Tax)upon some articles, in which the Dhulia bazar deals. This arrangement has given a permanent financial footing to the institution. The Sanstha, therefore, cannot but record its sense of deep gratitude towards all those merchants that have contributed their mite in effecting this arrangement and to all those who have been paying the Lâgà since then.

The Future

Those, that have a good past, may expect to have a good future also and those Humanitarian Societies, that have worked earnestly so long,may surely expect a good prospect. But they must remember that the path to be yet traversed by them is comparatively very long and is not a smooth one. However we venture to suggest a few lines along which such work should proceed hence:—

(1) All the humanitarian societies and societies with similar aims should make a common cause and should hold an annual conference to review their yearly work and to settle that for the ensuing one;

(2) They should take steps to open breeding farms for the purpose of multiplying good cattle;

(3) In proportion to the acreage of a village, they should try to secure free grazing ground for feeding facilities;

(4) They should try to get a law enacted to protect and to preserve prime cows under 12 years of age;

(5) They should send a deputation to the Government to request them to stop the indiscriminate slaughter of prime cows for providing meat to the British soldiers and for supplying dry beef to Burma, which together consume nearly eight lacs of cows yearly;

(6) They should make a representation to all the Municipalities in India to make suitable rules regarding the sale and slaughter of animals especially of milch cattle.

(7) To secure the sympathies of the cultivating class, they should distribute broadcast literature regarding the breeding and feeding of animals and the ways to prevent or to cure their diseases and to provide the farmers with good and ample manure, the Societies should march their cattle through the cultivators' fields at a fixed time of the year, as the Goshala of Wai, in the Satara Dist. does;

(8) To collect the following facts and figures in the local area in which such a society is situated:—

(a) The number of each kind of animal, used for agricultural purposes or for meat-diet.

(b) The number of animals killed in Jatras, Melas or Uruses held in honour of deities or on such other occasions;

(c) The number of cattle imported or exported and the reasons for which this traffic goes on;

(d) The supply of unadulterated milk & ghee;

(e) The supply of fodder;

(f) Such other facts and figures as are likely to promote the cause of the society.

8 - 45
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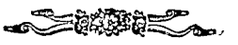
For God and His Kingdom,
Humanity is the highest duty.



Flesh cannot be obtained without slaughtering animals slaughter of animals is by no means conductive to Heaven. Flesh should, therefore, be altogether abstained.

Manu.

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